

A ~~Sermon~~  
**TESTIMONY**  
AGAINST  
**TOLERATION**  
AND

The present Proceedings of SECTARIANS  
and their Abettors in  
*ENGLAND,*

In Reference to

**RELIGION**  
AND  
**GOVERNMENT.**  
WITH  
An Admonition and Exhortation to their  
Brethren there, from the COMMISSIONERS  
OF THE  
GENERALL ASSEMBLY  
OF THE  
*KIRK of Scotland.*

*Together with*  
The Return of the Honourable Estates of Parliament upon  
the said TESTIMONY communicated to them, and  
their concurrence with the same.



TESTIMONY

NOTARIAL

and  
the proper records of the  
notary public in  
the State of New York

NOTARIAL

GOVERNMENT

As a condition of the  
Notary Public, the Commission  
of the

CHIEF AND ASSISTANT

Notary of the State


Notary Public  
Notary Public  
Notary Public

Notary Public  
Notary Public  
Notary Public



Edinb. 16. January 1649. *Postmeridien.*

*A necessary and seasonable Testimony against Toleration, and the present proceedings of Sectaries, and their Abettors in England, in reference to Religion and Government; with an Admonition and Exhortation unto their Brethren there, from the Commissioners of the Generall Assembly of the Kirk of Scotland.*

 **A**lbeit the work of Reformation in these Kingdoms hath ingraven upon it so many, and so lively characters of the Truth, and Power, and Willdom of *Jesus Christ*, as gives unto us sufficient grounds of hope that he will bring forth the head-stone of his house with shoutings, unto the shame of his adversaries and refreshing of his people; yet the sense which we have of our duty, in regard of our station and trust, the danger that threatens Religion and Government, together with the desire which we have to restore those that are fallen, to strengthen the weak, and to comfort the afflicted in *England*, calls upon us to give publick Testimony against the present proceedings of Sectaries and their Abettors in that Land, and to speak a word of Admonition and Exhortation to to our Brethren there.

It hath been unto Us, and we make no doubt unto the Protestant Churches abroad, matter of much sorrow and grief of heart, that



many sufferings from, and wrestling with the Popish, Pre-  
 judicial party: And after that they are brought down  
 by the mighty hand, and stretched-out arme of the LORD, they  
 should arise in their stead another to oppose his Work in these King-  
 doms; And it adds unto our affliction that they be such as professe  
 for *Jesus Christ*, and pretend unto holinesse, and seemed once to  
 build with our selves, whilest now their way is become grievous,  
 and goes down unto the gates of death, as tending to overturn Re-  
 ligion, destroy the League and Covenant, and to raze the foundati-  
 ons of Government.

It shall not now be needfull to fall upon an enumeration of all  
 these Errours which have sprung up in *England* of late: A few yeers  
 past have brought forth more and more dangerous opinions in that  
 one Kingdom; then many preceding Generations in all the Churches  
 of *Christ*, to evil and bitter a thing it is to leave every man to  
 his own fancy, and the vineyard of the LORD without an hedge.  
 The late Generall Assemblies of the Kirk of *Scotland* and their  
 Commissioners, have borne Testimony against *Independency*, *Era-*  
*stianisme*, *Anabaptisme*, *Antinomianisme*, *Arminianisme*, *Socinia-*  
*nisme*, *Familisme*, *Scepticisme*, &c. And the Ministers of the Pro-  
 vince of *London*, and many others have more particularly reckoned  
 and condemned the Errours which men of corrupt mindes there  
 have run into, We blesse the LORD for every faithfull witness,  
 and desires to put to our seal that his Testimony is true; But of  
 all things it most afflicts our spirits, and we cannot but look upon it  
 with horroure and amazement, that in a Land Covenanted with God  
 after Satan hath been so cunning as to sowe the seed of so many He-  
 resies and Errours, he should now prevail so far upon the spirits of  
 men, as to make them instrumentall to plead for a Toleration unto  
 all Errours, and to endeavour that this monstrous Iniquity may be  
 established by a Law, and that of so large extent, as carries no ex-  
 ception, but expresse Popery and compulsion. The first whereof  
 leaves latitude enough to take in any Papists whatsoever, if he can  
 but a little dissemble the grossnesse of his way, and the latter doth  
 not



not obscurely point at those, who plead for the *Government of the Church of Christ* by Presbyteries, and hold that all men are bound to conforming to the rule of the Word of God; Is this all that is to be proved by probation, that such may expect to be ranked amongst the *Prophets of the Papists*? There are many devices in the heart of man; but the counsell of the LORD shall stand; And he will give unto his people a nail in his holy place.

WE have searched after the minde of *Christ*, and have traced the footsteps of the Prophets and Apostles, in the Old and New Testament: and no where can we finde in the Scriptures of truth, either precept or precedent allowed of God for Toleration of any Errour, much lesse did it ever come into his minde, or did he speak to any of his servants concerning a Toleration of all Errour. As that Infinitely glorious Divine Essence is one in himself most holy, most righteous, most true, so hath he given unto the children of men, one Eternall, unchangeable Law, according to the rule whereof they are to square their profession, and order their conversation: Therefore as his justice requires in the Covenant of Works that we should walk according thereto without declining to the right hand or the left, so he in his mercy promises in the Covenant of Grace to give unto his people one heart and one way to fear him for ever: And in both Covenants they are obliged to walk after the rule of this Law. It is acknowledged by many of those with whom we have now to do, that no liberty is to be allowed unto men in the breaches of the duties of the second Table, which we owe unto our neighbours, but that if a man sin against his neighbour and disturb the peace of the Common-wealth, he is to be restrained and punished; Can there any solid reason be given why it should not also be thus in regard of the duties of the first Table which we owe unto God? Is not one LORD Author of both, hath not conscience influence upon both? Is not the LORDS glory interessed in the one as well as in the other? Doth not his Image shine as brightly, and may it not be as much defaced in the one as in the other, are the things of God lesse precious then the things of men, and that which concerns the



shall be no be cared for that which concerns the body, or  
 to more so value our own damage then the Lords dishonour.  
 We know that no man hath dominion over the conscience, But the  
 LORD who made it, exercises his Sovereignty therein; And he  
 hath set a Law unto the spirits of men, after the rule whereof they  
 are to order both their judgements and affections; And hath given  
 power to those whom he cloathes with Authority, which they  
 are to exercise in these things so far as they are manifested in  
 expressions and actions unto the dishonour of his Name, and  
 hurt and prejudice of others: All those who have their senses in  
 any measure exercised in the Word of God will acknowledge that it  
 is repugnant thereto, that any who are clothed with power Oecon-  
 omick, Ecclesiastick or Politick, should connive at any error in any of  
 those that are subject to their jurisdiction, or allow it liberty by a Law.  
 Abraham did command his children and his household to keep the  
 way of the Lord, and to do Justice and Judgement Gen. 18. 19. Jacob  
 took order for purging of his household and all that were with him,  
 from all the Idols and strange gods that were amongst them, Gen. 35.  
 David will have none of those who tell lies, but such as walk in a  
 perfect way to be in his house, Psalm. 101. And the Apostle Paul  
 will have all Pastors and Deacons to rule their houses well, and to  
 keep them in subjection, 1 Tim. 3. Neither is there lesse required  
 of those who bear charge in the house of God. It was a speciall part  
 of the Office of Aaron and his sonnes to separate betwixt the preci-  
 ous and the vile, Jehoiada let porters at the gates of the house of the  
 Lord, that none which was unclean in anything should enter there-  
 in, 2 Chron. 23. 19. The Apostle Paul would not give place unto those  
 by subjection who came in privily to spy out the Kirks liberty for the  
 space of an hour, Gal. 2. 5. and he will have an heretick after the first &  
 second admonition to be rejected, Tit. 3. 10. And are not some of  
 the Churches of Asia commended for their diligence, and others of  
 them reprov'd for their negligence herein, Rev. 2. 2. 6, 14 & 15. and ap.  
 And though the power of the Magistrate be herein most questioned  
 by the patrons of Toleration, yet is the Scripture very clear and plen-  
 tiffull



shall both in precept and precedent, in precept and reward, in  
 things and judgements, in encouragements and reproofs, shew the  
 office and duty of the Magistrate not only to suppress and punish in-  
 iquity and unrighteousness, but also ungodliness and sinners; and  
 that he beareth his sword in relation to both. As the Lord by his  
 servant *Moses*, in the 17. of *Deut.* requires of him that shall reign  
 over his people, that he have a copy of the Law of the Lord by him,  
 and that he read therein all the dayes of his life, that he may learn to  
 fear the Lord his God, and to keep all the words of that Law. So in  
 the 13. of that book he gives a command to put to death the false  
 Prophet, and the Brother that speaks to his people to turne them  
 away from the Lord their God, and the reasons taken from the nature  
 of the duty, whereby he perswades unto the obedience thereof, are  
 perpetuall and no lesse binding unto us now, then to them of old:  
 How strongly doth the Lord speak in the 21. of *Deut.* against Tole-  
 ration and false worship, and all the occasions thereof, and provoca-  
 tions and incitements thereto, and how severe is he about the remov-  
 ing and destroying all these, and in tying all his people to one way ac-  
 cording to the rule of his word, and what peremptory commands  
 are there given unto them concerning both. Was not the blaspho-  
 mer stoned unto death, *Levit.* 24. 10. It was the great care and sin-  
 gular commendation of *Joshua*, *Samuel*, *David*, *Asa*, *Jehosaphat*, *Az-  
 echiab*, *Josiah*, *Ezra*, *Nehemiah*, *Zorobabel*, and of such as judged or  
 reigned well in *Israel* or *Judah*, that they preserved Religion and Re-  
 formation in integrity, restored it when it was false and corrupted, by  
 destroying Idolatry, and establishing the pure Ordinances of God.  
*Asa* made a Covenant, and commanded *Judah* to seek the Lord God  
 of their Fathers, 2 *Cron.* 14. *Jehosaphat* went out throughout the peo-  
 ple, from *Beerseba* to mount *Ephraim*, and brought them back unto  
 the Lord God of their Fathers, 2 *Cron.* 19. *Josiah* made a Covenant,  
 and caused all the people to stand to it, 2 *Chron.* 34. 32. And the  
 children of *Judah* after their return from *Babylon* made a Covenant,  
 and entered into a curse, and into an oath to walk in Gods Law, and  
 to observe and do all the Commandments of the Lord their God,  
*Nehem.*



as a note of perpetuall infamy and  
 to sin by erecting the Calves at  
 and sufficient to people to go a whoring after the law  
 the cause of the destruction of his house, to at last  
 the destruction of his house. And it is severall times observed by  
 holy Ghost in a text that all of the Kings of *Judah* that the bi  
 phets were not taken and *Judah* it self was also many times  
 foretold of God that last carried into captivity because  
 their Tolerating of Idolatry; And who so well ponder  
 the story of *Joseph* the *Interpreter*, will finde that both in  
 vine and Politick considerations, the Toleration of divers Sins  
 amongst them was a cause of their ruine.  
 Some say, that the power of the Magistrate had place  
 in the Old Testament, and that the judgement of  
 religion that was always to be in the *Exile* and *Th*  
 mine for applying of the Law to the *Exile* and *Th*  
 that this overthrowed the Ecclesiastick as well as Civill censures  
 under the new Testament, supposing the necessity of an infallible  
 direction to the right proceeding unto a sentence against a blasphem  
 mer, or heretic; What needed then any Judiciall processe or the  
 testimony of Witnesses against such; This argues that the procedure  
 was to be in an ordinary way according to a known standing Law  
 in cases of the second Table. And it hath as little strength that a  
 Magistrate then did these things not as a Magistrate but as a *Type*  
*Jesus Christ*, seeing the Kings of the heathen such as *A*  
*Nebuchadnezzar* and *Darius* made decrees hereabouts, whose power  
 is commended by the Spirit of God: And some knowing no other  
 proof should have the Old Testament laid aside in all the questions  
 and draw proofs only from the new; but did not the Prophets of  
 foretell that their should be such a thing under the New Testament  
*Zachary* in his 13. telleth, that in the day that the fountain shall be  
 opened in the house of *David* for sin and for uncleanness, the  
 great charispeak lies in the name of the LORD shall not be  
 thrust there; And as *Jesus Christ* commands us to be ware of  
 Prophets



Prophets, *Amos* 7:15. And the Apostle *Paul* to *Antioch* the  
 same divisions, *Rom.* 16:17. and witnesseth that the Churches of *Galatia*  
 were cut off, *Gal.* 5:12. So the Apostle *Paul* *Rom.* 12. tells us that the  
 Magistrate is the Minister of God, a revenger to execute wrath upon those  
 that do evil. Neither is this wrath confined to the deeds of unrighteousness,  
 and these things only that are prejudicial unto men, and troubles the  
 peace of the Commonwealth, but is also to be extended to these things  
 that are dishonourable to GOD and the peace of the Church; for it cannot  
 be shewn that any part of that power which Magistrates had under the  
 Old Testament is repealed under the New, neither can any convincing  
 reason be brought, why it should be of narrower extent now  
 nor then; are not Blasphemies, Heresies and Errors dishonourable  
 to GOD, and destructive unto souls as well now as of old? And  
 are not men as prone to run into these things? And have they not  
 need of as many remedies and restraints now as of old? Nay, be  
 not these evil works, as well as the works of injustice and unrighteousness:  
 they are high transgressions against the first and great  
 Commandment of the Law, and *Moses* speaking of the punishing  
 of them, calls them the evil which we are to put away from amongst  
 us, *Deut.* 13:5. And the Apostle *Paul* desires us to beware of them  
 that are polluted therewith as evil workers, *Phil.* 3:2. and the same  
 Apostle calls them evil men and seducers, *2 Tim.* 3:13. and the  
 Apostle *John* calls their works evil deeds, *2 John* 10. Therefore if  
 liberty be granted in these, We know no cause why men that can in  
 a handsome way pretend conscience for it, should be denied liberty  
 to run into excess and riot, and to commit all sort of uncleanness  
 and practise all wickedness with greediness; Which makes us the  
 less to wonder, that it is propounded that nothing may be punished  
 with death but murder: Thus far do the principles of Liberty lead  
 them, that the most monstrous and unnatural abominations that  
 can be are not to be punished with death; Neither be like should  
 further be excepted, if the carnal desire of the preservation of an  
 ungodly life did not lead them to it: We know not with what words



of words and affirmations to express ourselves upon these things, will drive the Isles of *Gibion*, and sea and land unto *Kedar*, and consider diligently, and see if such a thing hath been heard of of old, or of late amongst the most brutish and barbarous Nations, such a cursed Toleration as this will not only make every thing in Religion appear to be uncertain, rend the Churches and disturb the State, and trample all Ordinances, Order and Government under foot, and bring forth many blasphemies and abominations; but is like to banish Religion and Rightconesse quite out of the Land, and at last make a Hell upon earth.

And the thing in it self is not more strange unto us, then that these who have lifted up their hands unto Heaven, and sworn before God, Angels and men to extirpate Popery, Heresie, Errour, Schism, Superstition, Idolatry and Prophaneesse, and whatsoever is contrary to sound Doctrine and the power of Godlinesse, and who do so much pretend unto holinesse, and have been made partakers of so many sorrows and detestances, should have so far forgotten the Oath and Covenant of G O D, as to plead for, and proclaim a liberty unto all these things. The Solemn League and Covenant was in the beginning amongst all the means that could be thought of, look upon and esteemed as the strongest Bulwark of Religion, and sure foundation of a lasting Union and Peace betwixt the Kingdoms, and the best way for bringing down the enemies of both, and being confirmed by the Oath of God, cannot be repealed, nor altered by any power or authority on earth, but obliges both Kingdoms unto all the duties contained therein, which makes us to wonder that men should be so unhappily bold as to sport with the Oath of G O D, and mock the Almighty, who is a severe avenger of all such things. And what we have no cause to repent of Covenanting with England, as having done a necessary duty, and laid the foundation of a glorious Work, which we will shall be perfected manie all the opposition of men, and that we resolve to adhere to that Solemn League and Covenant as long as we live, yet have we reason to complain of the exceeding great levity and inconsistency of some of those with whom



whom we had to do, because of the sad reproach that hath  
brought upon the Cause of GOD, and the great prejudice  
thereby redound to the Kingdom of his son Jesus Christ.

Neither is it the least part of our grief, that as a Throne is set up  
for Satan, and the House of GOD laid waste, so the Civil Govern-  
ment is exceedingly shaken, if not quite subverted and overturned.  
We plead not for Tyranny, or Arbitrary power either in Kings or  
Parliaments; Neither are we to own or justify any man in it, but  
but we may remember what adversaries have many times set upon  
both Kingdoms, and what both have often times done Printed and  
Published to the world for their vindication in this, and if after so  
many publick professions and solemn assertions to the contrary the  
foundations shall be razed, Monarchy be destroyed, and Parliaments  
subverted by an imaginary and pretended Agreement of the People,  
as it would destroy the League and Covenant, and raise the same  
say to blasphemy and insult, so it cannot but be the cause of many  
miseries and calamities unto these Kingdoms. If power be origi-  
nally in the people, and all of them do equally share in the privilege  
of Liberty and freedom, how comes it to pass that a few take upon  
them to impose this Agreement upon others, and that it is decreed  
that the opposers may be punished with death; let it be yielded that  
some at first may consent upon the model without the know-  
ledge of the whole body, yet when it is offered unto them, what if  
the one half or the greater part shall refuse to consent or subscribe  
thereto, shall they be compelled by others to do it, and destroyed  
if they will not obey? Is not this to take power over these that have  
equal power with themselves, and to encroach upon the freedom of  
those who are as free as themselves? If it be said, that they do but  
impose in things necessary, that concern common safety and free-  
dom, We demand who are Judges of these things? Have not these  
who refuse, as much power and freedom to judge, as those who  
would impose it upon them, and if they judge it so be contrary to  
their freedom, who can controul them therein, without encroaching  
thereupon, and offering violence to their consciences who may con-



Assembly

way neither to fute with Religion nor righteousness, nor to feare nothing of the troubles that are like to arise other-  
 ways, may not this open again the issues of blood, and imbroil the  
 Land in a new War betwixt these who shall refuse, and these who  
 shall imple such a modell, wherem men may happily lose both  
 themselves and their liberty, whilst they seek to be too much free;  
 were it not better to preserve Monarchy and the Priviledges of Par-  
 liament, walking in the middle betwixt Tyrannie and Anarchie, be-  
 twixt Arbitrary Government and confusion.

We know that such a way is looked upon by some as the best foun-  
 dation of safety, but we know nothing more like to bring ruine and  
 distraction, And therefore pittying these who are gone out of the  
 way, We do from the compassion which we have to their souls,  
 earnestly, and in the name of the L O R D, Beseech all these in  
 England who plead for Toleration, the laying aside of the Covenant  
 and change of the Civil Government, to consider these things  
 impartially. 1. What fair professions and promises were made unto  
 this Kingdom, to perswade them to joyn in Covenant with England,  
 and how often before and since that time these things have been re-  
 newed by Letters, Declarations and Remonstrances unto these in  
 this Land, petitions to the King, Ordinances of the Houses, and let-  
 ters to the Kirks abroad; all this is still upon record, and will beare  
 witness before the Lord, and unto the following generations against  
 the levity, perversnesse and perjury of those who have sworn  
 the League and Covenant, and guade so much about to change  
 their way. 2. That the League and Covenant was the first founda-  
 tion of their victories and successe, and of the ruine of the Malignant  
 party in England. We need not put them in minde at what low  
 cost the Parliaments forces were at the contriving thereof, and how  
 soon the Lord gave Testimony from heaven, by victory over the e-  
 nemy, of his approbation of the same, and how from that day for-  
 ward they prospered, and the enemy fell before them still. 3. That  
 the L O R D hath alwayes been a severe avenger of the breaches of  
 Oaths and Covenants personal, and which concerns the things of  
 men, much more Nationall, and which concerns the things of God.

5 That



5 That never any perverted the truth, and corrupted the Worship of God and prospered. 6 What shall be the advantage, any how it shall be the losse of all the expence of blood and of paines that these Kingdoms have been at; If for all this, We shall reap nothing but Toleration and confusion; have we laboured in the fire to remove one corrupt Religion, and to bring in many in its stead, to put down Tyranny and set up Anarchie? 7 Whether this be such a Testimony of gratitude, as the Lord calls for at their hands in lieu of all his mercies, and giving unto them victory over all their enemies. 8 Whether such things becoms those who would be called Saints, and pretend to be for the Lord, and use his name in all their professions and undertakings. 9 Whether such proceedings do not bring a sad reproach and heavy imputation upon the work of God in these Kingdoms; In nothing do the Popish, Prelaticall and Malignant party more insult; and is it a light matter to cause the enemies to blaspheme? 10 How sore the weak are stumbled, and the hearts of the godly throughout all the Protestant Churches wounded: We have suffered many things, but nothing so heavy to our spirits as this. 11 If such a way be not contrary to the whole strain of Gods word, and to the practise of all the Saints since the beginning of the world unto this day. 12. What shall be the end of these things, and the many sad and dolefull consequents that shall follow thereupon. If from these and the like considerations any be moved to take warning to desist from the evil of their way, we shall therein rejoyce and glorifie God on their behalf; But if they shall refuse to hearken, we have discharged our consciences; and in the name of the Kirk of *Scotland* whose servants we are, We do Dissent from, and Protest against such proceedings, as destructive to Religion, the solemn League and Covenant, the work of Uniformity, and the Civill Government; And shall wait for the salvation of the Lord.

In the next place, albeit we do not desire to adde sorrow unto any mans affliction, but rather if any suffer for righteousness sake to comfort him; Yet we were not faithfull if we did not put our Brethren in *England* in minde of their slothfulnesse and negligence



in the Lords Work, that in this day of their trouble they may be  
 enabled because of their want of zeal for God and his cause. The  
 Lord put into the hands of the Parliament of England many precious  
 opportunities and fair occasions to have extirpate Popery, Errour,  
 Heresie, Schism and prophesie, and to have established reformati-  
 on, and the Government of the house of God, many petitions and  
 applications from many in England, and Declarations and Remon-  
 strances and Letters from the Parliament and General Assembly  
 and their Commissioners in this Land were tendered unto them con-  
 cerning this thing, yet notwithstanding of all these, did they still let  
 for the house of God to lie waste, and the evill to grow which had  
 been easily resisted in the beginning, but now is gone over the face of  
 the Land like a flood, and hath trodden under foot their own power  
 and authority. It hath been the Lords way in carrying on of his  
 work, to stain the pride of all glory, and so break and put down all  
 those powers that have exalted himself and promoted the King-  
 dom of his Sonne. And though We do not justify these insolent  
 attempts upon the Houses, yet we cannot but desire the Members to  
 behold the hand of the most high, and to read their sinne engraven  
 in their judgement. It is a righteous thing with the Lord to abate  
 all those that will not honour him. The Lord certainly hath a great  
 controversie against them for encroaching upon the Royall Scepter  
 of Jesus Christ, and denying unto him any externall government  
 over his house, but such as is dependent upon them, by assuming unto  
 themselves the ultimate decision of all Ecclesiastick causes and  
 censures: And doubtlesse the Lord is also highly displeased with  
 their proceedings in the Treaty at Newport in reference to Religion  
 and Covenant, concerning which, they accepted of such concessions  
 from his Majesty as was dangerous and destructive unto both. We  
 wish that they may now at last see their negligence and presumption  
 in these things, and be men of wisdom to hear the voice of the rod,  
 and who hath appointed it, if their soul be humbled for their sinne,  
 and if they shall take upon them the vowes of God for giving unto  
 Jesus Christ his due, & doing whatsoever is commanded by the God  
 of



of heaven for the house of the God of heaven, who knowes but the Lord may take away their reproach, and restore them to their dignity and power.

And though we doubt not but many in *England* have these years past mourned for the desolations of the House of GOD, and for the rise and growth of so many Errours in that Land, and have poured forth their supplications before the LORD for a remedy of these things; And that we are not ignorant what a considerable number of Ministers have done in their Sermons, and Printed Books, and Testimonies, yet we shall desire all that love Truth and Holiness in that Land, to consider whether they have diligently, and with that courage and zeal: that was convenient appeared for the LORD, and acquit themselves in their duty in reference to Religion and the Solemn League and Covenant, and if any finde themselves faulty, to mourn for it, and to pray for mercy, and more of the Spirit of *Christ*, that they may hereafter be more faithfull, and do their duty boldly and without fear; As many in *England* mourned with us in the day of our distresse before the LORD in our behalf, so we and all the Godly in this Land, pour forth our supplications to GOD in private and in publick for them; And albeit we will not take upon us to prescribe, yet as the Servants of the living GOD who have obtained mercy in some measure to be faithfull, and have found such a way to be profitable amongst our selves, we exhort all our Brethren in *England* to acknowledge their Iniquities before the LORD, especially the breaches of that solemn League and Covenant which was so publicly sworn, before GOD, Angels and men, and to renew their Oath and Vowes in his sight, which we doubt not, if gone about in sincerity, shall be attended with a blessing and successe from Heaven: It hath been the LORDS dispensation in these Kingdoms, for the most part, to leave a branch of hope in the one Kingdom, when the other was like to perish, and to suffer enemies to grow to a great height of insolence and power, and then to bring them down; And therefore albeit the floods lift up their voice and make a noise, yet we know no cause why the LORDS



**W**ORDS People should wax faint or cast away their confidence in the **L**ORD on high is more mighty then the noise of many waters, yea, then the mighty waves of the Sea; his Word is established in heaven; and his Testimonies are very sure; And beside many great and precious promises which he hath given unto us, and his goodnesse to his Saints of old, he hath furnished his People these Lands with so many experiences of his mighty Hand and stretched out Arme, working salvation and delivery for them, that it were a shame for any amongst them to wax faint, and not to believe; For yet a little while, he that shall come will come, and will not tarry; Now the just shall live by Faith, but if any man draw back, his soul shall have no pleasure in him.

*A. Ker.*

Edin